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SOME
OBSERVATIONS and QUERIES

On the present
L A W S of this KINGDOM,

Relative to

P A P I S T S.

By a true Church of England-Man.

Countries which stand in need of Industry, Require
a mild and moderate Government.
Moftifquieu's, *Spirit of Laws*, Vol. I. Page 338.

Second EDITION, with Additions.



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SOME
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ON THE

Present L A W S of this Kingdom, relative to P A P I S T S.

A Relaxation of some of the Laws in this Kingdom against the further Growth of Popery, hath been a Question, which hath a good deal exercised the Understandings and Reasonings of Men for these some Years past, without their having as yet come to any precise Determination therein, although it is a Matter, than which, there never was, and in all Likelihood never will be, one of more real Consequence to this (I believe I may with safety venture to say) poor Kingdom, as yet but in the Infancy of it's thriving.

But if there ever was a Time for the well discussing and effectually settling of this material Point, upon a solid and lasting Foundation, it surely must be now: It must be, when we have in the House of Commons of this our new Parliament, more of that considerable and learned Body of the long Robe, than any Man now living can remember; nay, more than appears in any Journals, or any History extant in this, or any other Kingdom upon Earth, and several of them (as I have before said) of superior Abilities, great eminence in their Profession, and of noted Honour and Integrity; and who, from their Prac-

tice and Experience, in the several Courts of Law and Equity, have had ample Opportunities, above all others, of seeing every Advantage, as also all the Inconveniencies which have attended these particular Laws since they were first enacted. It must be, when we have a VICEROY, than whom, we never yet had one more eminent (if ever we had one so much so) for a most perfect Knowlege of the true Interest of a trading Nation, or more inclined, by all Accounts, to promote the general Good and Welfare of Society; but above all, when we are blessed with a King, a PATRIOT KING, who in the Blossom of his Youth has given the strongest and most convincing Proofs, that he has not any Thing so much at Heart as the universal Good of the Subjects he was born with, and that he is possessed of every Virtue under Heaven.

Therefore then, to these Authorities, and to these Legislative Powers, I, with the greatest Deference, venture to inscribe the following Lines, not otherwise presuming to attempt the Discussion of these Matters, than by humbly submitting to their *unprejudiced Considerations*, some few Hints and Observations, by the Way of *Queries*, in Relation to these Laws.

But before they shall be read by any Man, I must most earnestly entreat that he will (if possible) divest himself of all Prejudices, and especially with regard to Religion, for otherwise, although they were as true as Truth itself, and were penned by all the wisest Men that have existed since the Creation of Adam, they would avail nothing, the Wisdom or Truth of them would not be seen.

And first, Has it not been always held as an Axiom, or self evident Truth, that the Number of Inhabitants, and the encouraging of Manufactures promote

promote the Riches of every Country, where Trade and Commerce are?

But yet, if in any such Country, at least two thirds of the Inhabitants were by its Laws disabled from purchasing Lands, or any durable Property, for themselves and their Posterities; or from lending their Money upon real Securities; or from acquiring any other than a personal Security for it, liable in its very Nature to a Thousand Mischances, could it be expected, that under such Circumstances, they should labour for the procuring of so precarious a Property?

And are not these two-thirds who are thus discouraged from Industry, the Poverty, not the Wealth of the Nation they are in? It's Weakness, instead of it's Strength? And a dead Weight for the other third for ever to drag after them?

Or, if there should be amongst them a few industrious active Spirits, who could not be idle, and that they should happen to acquire a monied Property, could they be blamed, under the aforesaid Circumstances, if they either sent it off, or transported themselves with it to some more favourable Region?

And is not this, in Fact, the present Case of all the Papists of this Kingdom?

Is there any Thing on Earth more certain, than that the more Tenants there are in any Country to take Lands, the higher the Value of the Lands will be? And is it possible, that the few of the higher Degree can be in a State of Wealth, if three Parts in four of those from whom they are to derive it, are in extreme Poverty?

Do not discouragements and incapacities, thin and depopulate the finest Countries upon Earth? And can it be expected, that Tillage will ever take Place

in

in any Country, where all possible discouragements are laid on the Tiller.

If Papiſts then were allowed to take durable Leaſes might not ſome of the Millions of Acres now under Grazing, unprofitable Mountains, Waſtes and Bogs, be employed in Agriculture, and would not Manufactures flouriſh and Hands multiply in proportion?

And would not theſe greatly increaſe the Value of the Eſtates in many Parts of this Kingdom to the Proteſtant Landlords, and in proportion ſtrengthen the Proteſtant Intereſt?

Can it be expected that Men ſhall improve their Lands by Culture, or otherwiſe, when the Conſequence of that Improvement may be their certain Ruin, or their Improvements leaſed in reverſion to others?

Does not ready Money ever give a ready Power? And could not a Man with 10000*l.* in his Cheſt upon any Riſing, or Rebellion, do more ſpeedy and effectual Miſchief if he were ſo inclined, than if he had five Times the Sum lent upon a Mortgage, or Judgment, or laid out in the Purchaſe of a durable valuable Leaſe?

And would not ſuch Mortgage, Judgment, and Leaſe be ſome Means of attaching him to our Conſtitution in Affection and Fidelity, and of engaging him in the Preſervation of it? Or at leaſt, be Pledges to the State, and a certain Security for his good and peaceable Demeanour?

And would not then the true and real Difference be, that in the one Caſe, he might himſelf join in the Diſturbance, but at the riſque of, twenty to one, the loſs of his Property, and as likely the ruin of himſelf and Family; whereas, in the other Caſe, he may either aſſiſt his Friends with
his

his Person and Fortune, or secretly supply them; or conceal, or transfer his Effects; or remove them, himself and his Family to any other Country? And in which of these two Situations would a wise State wish that *they* should be, whom (it at least) doth not consider as it's Friends?

Does it follow, that because it may be necessary to deprive an opposite Party of every Power to do evil, that they must also be deprived of almost every Power to do good?

Have not several Papists in the Kingdom, at this present Time, considerable Sums in the Public Funds? Was not a great Part of this Money lent at a very critical Juncture, and at such a Time, as might, almost to Demonstration prove, that their Intentions towards us, are (at least) not so evil, as the prejudiced and violent would have them thought to be?

And could they upon any Invasion, Insurrection or other Public Disturbance, easily transfer this Stock, or so command this Money as to be of that immediate Use that such an Emergency would require? On the contrary, would it not in some Degree be a Pledge and Security to the State for their quiet and peaceable Behaviour?

Would a reasonable Toleration to Papists in the Exercise of their Religion, and under proper Regulations, so as not in the least to endanger the established Religion, more or less prevent their conforming to it?

Whether an Oath, testifying Allegiance to the King, and disclaiming the Pope's Authority *in Temporals*, may not be justly required of the Papists?

pists? * And whether in common Prudence or Policy, any Priest should be tolerated who refused to take it? ———Bp. of *Cloyne's* Queries.

Whether there is any such Thing as a Body of Inhabitants in any Popish County under the Sun, that profess an absolute Submission to the Pope's Order in Matters of an indifferent Nature, or that in such Points, do not think it their Duty to obey the Civil Government? ———Ibid.

Whether suffering Persons of the Popish Religion to purchase forfeited Lands, would not be good Policy, as tending to unite their Interest with that of the Government? ———Ibid.

Is there any Thing more wished for by us than that the Number of Conformists should every Day encrease, and yet have we not made the Difficulties in the Way of it almost insurmountable? And is there not an Appearance in our Conduct in this Respect, not a little inconsistent?

Do not we find by every Day's Experience, that old confirmed Opinions are most difficult to be removed in Matters of much less Consequence than Religion?

And if this most desirable Work could be brought about in a more easy and reconcileable Manner, and yet as effectually, would it not be better?

Then, ought not all the Forms, Modes and Ceremonies, and all the Public Declarations required on a Conformity not only be as little harsh, but on the contrary as delicate and as tender as possible? And yet may it not be so ordered, that

* I have heard several Papists declare, that they would take an Oath of this Kind most chearfully, and with great sincerity; and I verily believe there are few would refuse it.

it should be to the full as effectual in its Consequences to the Public as it is now? And if it were so, is it not most likely, that their Numbers would then, be five to one there is now?

And ought not the *Religion* Part of these Ceremonies, &c. to be penned by *Laymen*, in order to avoid that Harshness and Severity which the warm Zeal of the Clergy for their Religion, is too apt to produce. And who, in the General, from their abstracted way of Life, and close Attention to Spirituals, &c. are not much acquainted with the *Civil Policy* of the Nation.*

When the Constitution is sound, and all Danger removed, may not too many penal Laws from being the Remedy, become the Disease of the Body Politic?

Or can there be any Danger in the Relaxation of some of them by the Legislature of a Country, from which such Party or Sect are totally excluded, when that very Relaxation might, if abused, or perverted, be revoked, as easily, as it was made; or, when even the rest of those Laws which remain in their full Force, if exerted, are sufficient to crush them to Pieces?

And might we not, were this the Case, with Reason hope for more Affection from them, than we can at present expect?

Suppose then, that Papists were allowed to take Leases for long Terms of Years, but that all Leases above sixty-one Years were to gavel as Inheritances do now? But let there be as little Encouragement

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* But yet a great Addition to the Hopes of these dejected People is from the Person who is now at the head of our established Church; a most learned Divine, of the most extensive Humanity, and Charity, an able Politician, of great depth of Understanding, and withall, a most accomplished Gentleman.

agement for Informers, as possible; it reprobates the Mind, is the Bane of Union and Harmony, produces Heart-burnings, endless Jealousies and Hatred, and often destroys the Peace and Happiness of whole Families.

Also, suppose that they were allowed to take Mortgages as Protestants may, but not in Possession, and in Cases of Foreclosure, that Protestants only should be Purchasers of the Lands? And if their being Tenants by Elegit was so settled, that they might be secure in it, and yet prevented from becoming absolutely Masters of the Estate * would it not be the better?

And suppose, that instead of a Person declaring in a full Congregation (as by the present Law he who is to conform is bound to do, but what is worse calling God to Witness it) that he finds that the Religion which he has professed from his Cradle to that Day is full of Errors (and as such enumerates the several Points in which the Papists and the Church of England differ) and that the Religion of the Church of England is the only true Religion; and being in the Way of eternal Damnation (for the Sense, nay, the very Expressions are almost tantamount) he begs the Prayers of all good Christians; and then gets an Absolution from our Clergyman in Terms as full, as any popish Priest can pronounce

* This it is apprehended may be the Case, by two Judgments being acknowledged to the same Person, and as of the same Term, for a Sum of Money equal to the Value of the Estate, at the Rate, suppose, of twenty-five Years Purchase, which is but four and half per Cent; and the two Bonds to bear Interest at six per Cent; then one Moiety of the Estate to be extended upon one of the Judgments, and the other Moiety upon the other Judgment; with a little further dextrous Management, as having the Estate found at something less than the real Value, &c, &c.

nounce; I say, if instead of this, and all the other Ceremonies, it was only required, that he should take the Oaths of Allegiance and Abjuration, and subscribe the Declaration, and in one Month after receive the Sacrament on a Sunday in some well frequented Parish Church, and to file a Certificate thereof; and so on, some one Sunday afterwards in every Year, or, in Default thereof, to be deemed a relapsed Papist; to breed his Children Protestants, as they are now obliged to do; and to be still Subject to Premunire in all Cases where these Conformists are now subject; would it not be as effectual to the full? And (as I said before) is it not likely, there would then be five for one there is now? *

B 2

I cannot

* If the Form of their Recantation could be so ordered, as not to require the enumeration of any of the Errors in the Religion they are then to renounce, and yet be as effectual, would it not be better? Every one who hears them, cannot but know, that these Conformities are, nineteen Times in twenty, not the Effect of Conviction, or Choice, but the mere impulse of a private worldly Interest, perhaps to save themselves and Families from starving. Is not then, the very Thought of this Exaction, enough to make a Heart of any Feeling shudder? Is it not enough, if these Conformists for Interest, shall, during their Lives, keep from any shew of the Religion they have left, so that they preserve Appearances in ours, and above all, that we are sure of the Education of their Children? And can more than this be depended on, or more really, in Reason expected, although ten thousand such Enumerations, Oaths, and Declarations, were required of them, and made and taken ever so publickly? Then, what need that be, from whence no Profit is? Alas! it mars the very End we seek.

But the true Way of judging in every Case in Life is to change Sides. Suppose then that a Protestant was to be this Instant removed with all his Effects to a Popish Country, and that the Laws were the same against Protestants there, as they are against Papists here, and the Method of Conforming the same; could any honest hearted Protestant repair to the publick Wor-

ship,

I cannot but be aware, that to all I have here said, it may be objected,

1st, That they by no Means love us, and therefore never can be real Friends to us.

I will grant they do not love us, and pray do we love them, or any other Sect it's Opposites? It ever was, and ever will be so, and often without knowing why or wherefore, whilst Parents, Pastors, Tutors, and every Person under whom we are feared, are ever industrious to instil such Prejudices and Aversions in our Hearts from the Cradle. But I hope it won't be denied, that they love themselves, and have Affections for their Families. And is it not with the Individuals of a State, as it is with Nations at large, that wherever there is an Union of Interests, they never fail to join in the Maintenance and Defence of Common Rights, let the Sects, Persuasions, and Professions of which they consist, be as opposite as they may? And as a Proof of this, let the present War upon the Continent be considered.

2^{dly}, It may be objected, That they will do whatever the Pope should either tell them it was meritorious to do, or at least no Sin, though it were in open Breach of every Law, Religious, Civil, or Social.

I do believe it must be admitted, as it is well known, that this implicit, slavish Subjection of the Under-ship, and solemnly declare what I have before mentioned, and in the Manner the Papists here are required to declare?

But the Distresses and Difficulties which attend the many Requisites and Niceties in the present Method of Conformity, were never so visible as in the Case of *Temlinston* and *Ferral*, lately determined in the Court of Chancery here, and the Decree afterwards affirmed by the Lords of Great Britain, on an Appeal. I am convinced that twenty Years will not see an End to the Confusion in Property, and the Troubles and Distresses that this Determination will indubitably produce, unless some effectual Law be forthwith contrived to put a Stop to them,

Understanding, Mind, and Conscience of the Papists to this their Spiritual Prince, is in a great Measure wearing away every Day, in every Country in Christendom, even among those who were the most bigotted; but this is of little Moment against my Argument, I don't mean that we should alter, or relax any Law against them, from any Dependence on their Love and Friendship to us, but by making our Advantage their Interest, and also by making it their Interest to live quietly with us. And let us not like the surly Churl in the Fable, deny them the Fodder which we cannot use ourselves, and would strengthen them to work for us, and thereby make their Numbers, which ought, and would otherwise be its Riches, be the Poverty, the Burthen, and the greatest Curse of the Community; for let it be relied on, that as their *Wealth* must be our own, so must their *Beggary* be also.

But further, I believe this will be allowed me, and not controverted by any, that in proportion as a Nation increases in Industry, Manufactures and Wealth, Superstition and Bigotry of Course decrease; for they introduce Luxury, that mortal Enemy not only to them, but too much so of late to Religion itself. 2dly, It may be objected, that their Religion and Politicks are so blended together (in which they are particular in this Kingdom above all others) that it is impossible ever to separate them; for Instance, that they are taught by their Priests from the instant they are able to hear and see, and it is daily confirmed to them, by all they have to do with as they grow up, that they can only have the free Exercise of their Religion, and be restored to free Laws, by having a *Stuart* upon the Throne.

There

There is no doubt but this was the Case, and might for many Years have had the desired Effect, and may even at this Day be a strong Article of Faith among the Slaves and Beggars of the Religion. But suppose this Argument should be now urged to any Papist of the least Degree of common Sense, and of any settled, or fixed Property, as a Motive or Inducement to his joining in any Insurrection, or engaging in a civil War; can it be supposed, or imagined, that he could be so imposed on? Or that he would on such a hazard risque his Life and Property? Is there not really and truly as much Chance now, that the great Mogul shall ever gain the British Throne, as one of that secluded Family? A Throne, which is now so gloriously filled by a King born and bred among us, who (from what we have, as yet seen) seems to be blessed with every Virtue under Heaven; and whose Grand-Father and Great-Grand-Father swayed it, for almost half a Century, without the least Grievance to any the meanest of their Subjects, or Cause of Complaint from these very People themselves.

Can it therefore be really credited, that any Sort of Men, can be so hardened to common Sense, and so inflexible to their own Interests, as to attempt the Disturbance of a Government thus rivited, and thus invulnerable, from the Combination of so many external and internal Safeguards as now are, and still have been, under the Reigns of this illustrious House? But granting there are such insignificant Ideots amongst them, would it not be better, if the innocent many were not to be involved in the same Disabilities and Punishments with the guilty few?

But

But as a further Proof on their Side, against this Argument, have we not had many of them for these several Years past in our Fleets and Armies, and have any Troops whatever behaved better, or more steadily in both? And have not some had great Commands in the first, and done singular Services to their Country?

4thly, And lastly, It may be objected, that if they were to succeed in such an Insurrection, or War, the reinstated Prince would quickly restore their Properties to those who had lost them, and would reward and recompence his Friends, and the Followers of his Fortunes, with the Lands and Properties of his Enemies, and of those who had so long conspired to keep him out.

Is not the Experience of every Nation in History full in the Teeth of such Hopes and Expectations; but above all Nations upon Earth, is it not especially so in this? Did not one of this Race confirm to several of those who not only had opposed his Father, but had pursued him to his Destruction, the very Lands which belonged to those who had stood by him, and followed his Fortunes? Did not another stir them up to restore him to the Kingdom he had abdicated; and when they had engaged for him with their Lives and Fortunes, did he not leave them in the Lurch, forsaken and to their lost Fortunes? And was not ever after the worst Word his ungrateful Tongue could utter against them, thought too good for them? And lastly, were not the severest Laws, nay the chief disabling Laws that have been made against them procured by his Daughter in the midst of Quietness, and almost the very Instant that she came to the Throne?

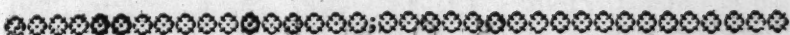
Let every Man who reads this, be assured, that there does not live a Man, who wishes more for an
 Encrease

Encrease of the Members of the Church of England, and the Welfare of the Kingdom in general, than the Author of these Observations and Queries: And therefore it is, that he has thus ventured to submit them to the Judgment of the Publick.

For several further very material Considerations relative to these Laws, and for one especially, as to the inducing Papists to educate their Children in our University, by winking at or not noticing their non-attendance on religious Duties, and thereby preventing Numbers from being sent to foreign Seminaries. See the aforesaid Bp. of *Cloyne's* Queries.

P. S. Since I finished the above Sheets, I have the Honour and Happiness to find by his Grace, the Lord Lieutenant's Speech to both Houses of Parliament, that some of my Sentiments in these Sheets, do correspond most fully with his, as will more especially appear by the 11th, 12th, and 13th, Paragraphs thereof; Where, after recommending to this Nation, the Improvement of Agriculture, Manufactures and Commerce, and the promoting the Encrease of the Protestant Religion, are these Words, " notwithstanding the peace-
" able Demeanour of the Papists in this Kingdom,
" it must always be your Duty and your Interest,
" to divert from Error by every effectual though
" gentle Method, the deluded Followers of a blind
" Religion.

SOME



SOME
Additional **Q U E R I E S**
ON THE
Present **L A W S** in this **K I N G D O M**,
A G A I N S T T H E
Further **G R O W T H** of **P O P E R Y**;
A N D

Particularly relative to the Heads of a
B I L L, which lately passed the **H O U S E** of
C O M M O N S of **I R E L A N D**.

The Public Good, consists in every one's having that
Property which was given him by the Civil Laws in-
violably preserved.

Montisquieu's, Spirit of Laws, Vol 2, 184.



S O M E

Additional **Q U E R I E S**

O N T H E

Present **L A W S** in this **K I N G D O M**,

A G A I N S T T H E

Further **G R O W T H** of **P O P E R Y**, &c.

AS it is sayed, the Bill which lately passed the House of Commons here, for explaining the Doubts in the Statutes in this Kingdom against the further Growth of Popery, *as to Papists being capable of being Tenants by Elegit*, is expected from England, the following Queries in addition to those heretofore published are submitted to the Consideration of the Public.

But first, it will be proper to mention the chief Objection that was made upon the Debate in the House of Commons on the passing of this Bill, which, as it came from a Gentleman of the long Robe of high Station in his Profession, and of as much Eminence therein, as the highest Station can require, had, (as every Thing he says ought to have) a considerable Weight with his Hearers.

It

It was objected, if this Bill was to pass into a Law, it would in effect enable Papists to become Purchasers of Lands, which is against the Intention and the Spirit of the Popery Laws.

For Instance, suppose it was agreed, that a Papist should purchase from a Protestant an Estate of one Hundred Pounds a Year, and that twenty four Years Purchase should be the Rate, which amounts to two Thousand four Hundred Pounds; and that for this Sum, the Protestant should confess two Judgments to the Papist in the same Term, the Interest to be six per Cent, and that the Papist should issue an Elegit on each of the said Judgments, and take one Moiety of the Land upon the one Elegit, and the other upon the other; that, from the Difference between the Rate of Interest, and the Rate of Purchase, in a very few Years it would not be worth the Conusor's while, were he so minded, to take his Land again.

Query 1st, Is it not now fifty Years since the last of the Popery Laws was made, and can any one Instance be produced of any such Contract having been made as is mentioned in the Objection, or of any Estate in Lands being acquired by any Papist in Consequence thereof, as mentioned in the Objection?

Query 2d, And if any such Contract had been made and Estate required, would it not be discoverable on the Popery Laws?

Query 3d, And would such a Contract bind the Heir of the Conusor? And if he were minded to redeem the Land, and called upon the Tenant by Elegit to account at Law, would he be obliged to pay more than the Sum mark'd at the Foot of the Execution?

Query 4th, Has it not always been understood in the Law, and ever so determined, that a Tenant by Elegit, be he Protestant, or be he Papist, is not seized of *the Freehold*, but *as of the Freehold*?

Query 5th, And in effect, but in the Perception of the Issues and Profits of the Lands until his Debt is paid?

Query 6th, Can any Tenant by Elegit, either sell Mortgage, or in any Way alien the Land of which he is so possessed? Or can he do more than transfer the Security?

Query 7th, Can he make a Lease for any Term certain, or any other Demise than during his Interest in the Land, and must not that Interest be ever at the Will of the Conusor of the Judgment, or his Representative?

Query 8th, Or would any Man in his Senses be a Tenant to, or lay out his Substance in any Improvement, on so precarious a Tenure?

Query 9th, And would not every Building or Improvement, which the Tenant by Elegit should himself make on the Premises be a Temptation to the Conusor of the Judgment, or his Representative to pay the Ballance and redeem his Lands?

Query 10th, Would not such a Possession under an Elegit, be Assets in the Hands of an Executor for the Payment of Debts, as much as a Debt by Bond would be?

Query 11th, Can it then be considered as an Estate of Inheritance to be transferred from Father to Son?

Query 12th, And in Case such Tenant by Elegit should die without making a Will, would it not also be Assets in the Hands of an Administrator for the Payment of Debts?

Query

Query 13th, And would it not in this Case be distributed among his Family and Kindred in the same Manner, as other assets are to be distributed by the Statute in this Kingdom for that Purpose?

Query 14th, If this Bill should not pass into a Law, will not the Papists in this Kingdom call in every Six-pence they now have out on such precarious Securities?

Query 15th, And if it should ever happen that they should be inclined to give any Disturbance to Government, would it not be better their Money should be out on such Securities as these, from whence they may be Years in getting it in, and in but small and trifling Payments, than to have it ready in their Pockets to assist our Enemies, if so they were inclined?

Query 16th, Were not the two last Rebellions in this Kingdom defeated and quelled by Money advanced by the People of *England*, upon the Credit of the Stock of Forfeitures here, by which they were to be reimbursed?

Query 17th, And, is there such a Stock now in the Hands of the Papists in this Kingdom as would be sufficient to induce the People of England on any future Occasion, (if such should ever happen) to advance their Money to assist us?

Query 18th, is it not computed that near two Parts in three of the Money of the Kingdom is in the Hands of the Papists?

Query 19th, If so, or that they have a large Sum, and that they were secure in lending their Money upon Judgments as Protestants are, would it not be a Means of raising a new Stock of Forfeitures, and of keeping the Papists for ever in awe, let their Temptations from abroad be what they might?

Query

Query 20th, Is there not a great Difference between an Estate which a Man has inherited from his Ancestors, and never had any Trouble in getting, and an Estate, or Fortune, which a Man has acquired by his own Industry and Labour?

Query 21st, Would not the latter be much more unwilling, and would it not be far more difficult to prevail on him to engage in any Insurrection and Trouble than the former?

Query 22d, And for the Reasons aforesaid, was it good Policy in the English Act, called the Act of Resumption, to disable Papists from taking Leases of, or purchasing the forfeited Lands?

Query 23d, Would not such Purchasers, or such Lessees, be an eternal Army for the Government, against the old Proprietors?

Query 24th, And by their being thus disabled, are not Millions of Acres of these Lands, at this Day, uncultivated, barren, and almost waste?

The Author of the above Queries, with the greatest Deference, submits the Consideration of them, in a particular Manner, to the Gentleman who made the Objection, and to that Caudour and Ingeniousness which he shewed upon an incidental Point, in the Debate, on the passing this Bill, altho' he voted against it; and the Author is most fully convinced that he both spoke and voted as he thought, as did many other Gentlemen on the same Side of the Question, who were most sanguine in the Debate, whose Characters the Author well knows to be most worthy and honourable.

A real Love and Zeal for the *Protestant Religion as established by Law*, and for the *Protestant Interest in the true and proper Sense of the Expression*, is most laudable, and should fill the Breast and fire the Heart
of

of every Man, who loves that most excellent Religion, which of all others, is the most pure; and that free and glorious Constitution which we, above all other Nations upon Earth, enjoy, and is the Envy of the whole World.

But at the same Time, it should not be thought, but that such enlarged, noble, and exalted Notions as these, do differ, most widely, from that outrageous Zeal and Fury, that almost invincible Resentment, Pique and Malevolence, which the little narrow Minds of different Sects or Parties in Society, both in Religion and Politicks do too often bear for each other; all arising from the early Prejudices, Errors and Legends which are instilled into them, even by their Nurses in their Cradles, and by those of their own Party, or Sect, confirmed to them every Day, as they grow up, without being ever suffered to use any Portion of that Reason, or good natural Understanding with which they might have been blessed. And (which is much to be lamented,) they are, many of them, devoid of any Reading, or other Education, but in the same confined, partial, narrow Tract.

And yet, it is to be hoped, that the late most learned, sensible, eloquent and feeling Speech of a certain Right Honourable Gentleman in the House of Commons on this Subject, together with that uncommon Humanity and Charity, which our wise and excellent VICEROY hath vouchsafed to these People, the Papists of this Kingdom, will, a little, (if anything can do it) open the Eyes and enlarge the Understandings of unfortunate Zealots, and that they will not, like that perverse Generation of People, of whom the Psalmist so sublimely, and so emphatically speaks, *be deaf to the Voice of the Charmer, charm he never so sweetly.* — As, it is also to be hoped, that
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the Youth of our Kingdom will, in their future speaking, form their Discourses upon a Plan so excellent, the like of which, they never had in this Kindgom, any Opportunity of seeing before.

If any Error or Mistake shall happen to be in these Queries, the Author hopes the shortness of the Time he had for writing them, his being unassisted by any, together with the real goodness of his Intentions, will be received, as his Excuse. He assures his Readers he is no Flatterer; he ever abhorred it, even when he was poor, and now from laborious and indefatigable, (and he hopes) honest Industry, he knows not of any Favour he has to ask, except Good-Will: At the same Time, he has as little to fear; not any Thing (he also hopes) unless it be, to act improperly, or, as a *Man* ought not to act.

FINIS

